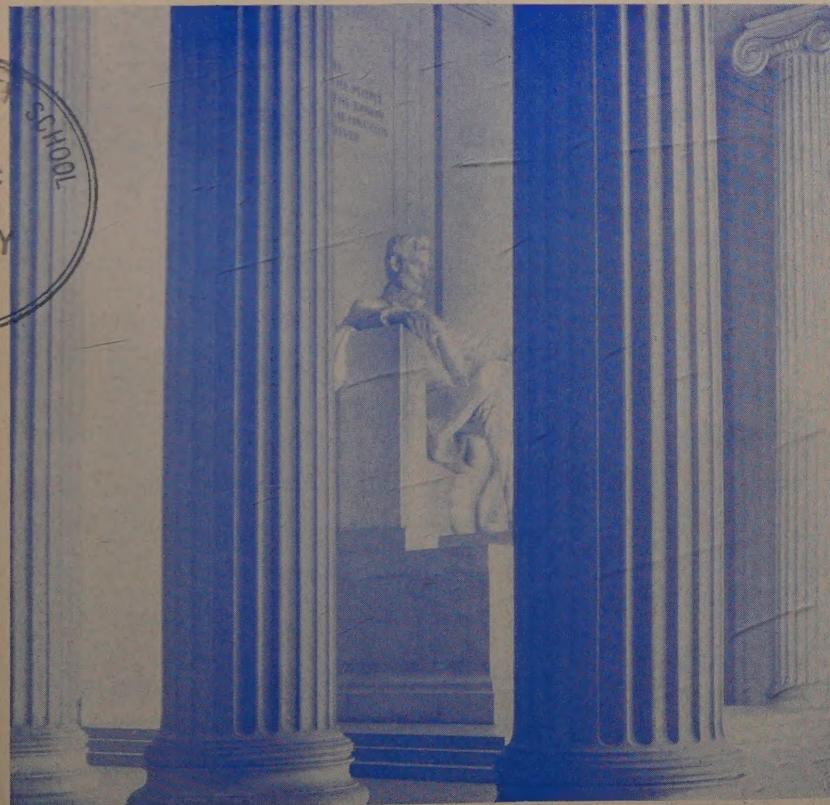
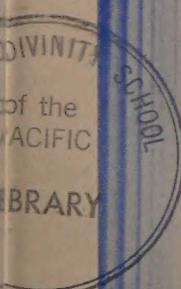


THE EXPOSITOR

D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Christ and America

America's economic system and prosperity was born in a stable in Bethlehem 1,953 years ago.

The prosperity of the American people is the direct result of three basic beliefs that have come to the Western World through the teachings of the Christ-child in the manger.

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It is true that Christ was far more concerned with man's spiritual than with his economic welfare. But it is also true that if we follow His principles "all these things shall be added unto us."—*Koppers News*.

God Bless America!

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

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A. WALLACE COPPER

WHAT JESUS OFFERS MEN

A MAN should face up to the question, "What difference does it make if I believe in Christ and regard Him to be indispensable?" If following Christ is important, then it should make a difference.

Jesus, with the disciples, had been talking to the multitude, come for light, understanding and salvation. Jesus chose to reveal to them some of the mysteries of the Kingdom. The crowd was apparently not prepared for difficult sayings. They did not understand what the Master meant when He told them about eating His flesh and drinking His blood. The people seemed to lose interest and left His presence for their homes. Jesus became aware of an uneasiness on the part of the disciples. Turning to them He said, "Will you also go away?" Simon Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and know thou art the Holy One of God." Dr. Marikit more recently said, "Christianity stands or falls, lives or dies, with the personality of Jesus Christ."

- I -

Four hundred years ago men began to raise questions of critical inquiry about the church. The souls and consciences of men had been shocked by the corrupt ecclesiastical practices in vogue. As a result of searching inquiry and courageous determination a reformation of the church was realized. However, once the spirit of critical inquiry begins men find it difficult to set boundaries to its limit. It was not long until critical questions were asked about the Bible. Many who favored questioning practices of the church were shocked when this procedure was directed to the scripture. There were those who said, "This holy ground, you must not enter here." However, the answer came back, "Anything that is thought about is not too sacred to be investigated by thought." So the search for truth continued. It was only a matter of time until men began to ask critical questions about the life and personality of Jesus.

When we look out over Christendom today we realize that Christianity does not just mean one but many things. Diverse minds have moved out into varied channels, so many types

of approaches are regarded by adherents as Christian. There are the Roman Catholics and the Protestants with a deep sea between them. There are the high church Episcopalian and the Quakers with a wide gulf between them. The minds of men have moved in many and varied directions.

There are the literalists who believe salvation can be found in a text. There are the mystics who believe religion is the life of God in the soul of man. There are the ecclesiasts who believe salvation can be best achieved in an authoritative organization. There are the ethicists who think of religion in terms of ideals. There are the social reformers who believe the Christian Gospel is the power to remake the world. It does seem that Shelly was right when he said:

Life, like a dome of many colored glass,
Stains the white radiance of eternity.

Yet, in spite of this apparently irreconcilable diversity, there is a fundamental unity. When the Roman Catholics sing praises to Jesus, Protestants sing them, too. When the Quakers sing Whittier's hymn to Christ, high church Episcopalian sing it, too. When the literalists sing, "O Master, let me walk with thee," social reformers sing it, too. The one place where the diverse minds of men stand together, is around the personality of Jesus Christ. He is the magnet that draws men together. Minds that are not able to agree on approaches, stand together in His presence. Without such a personality Christianity would fly apart, never to be reassembled. When we behold the magnetic power of Jesus we, too, say, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and know thou art the Holy One of God."

When we look over the history of the last nineteen hundred years we find there have been some magnificent eras. They were the times when there was either a reformation of the church or a revival of religion. Investigating more closely, we find that either a reforming of the church, casting out corrupting infiltrated elements, or a revival of religion that lifted people out of spiritual lethargy and put their feet upon the solid rock of spiritual experience, depended upon the rediscovery of Christ. When Savonarola preached against the unscriptural practices of the church, men said,

"There is a man who has rediscovered Christ." When John Wesley on the hills of Kingswoods, pointed a wayward generation to the Saviour, men said, "There is a man who has rediscovered Christ." When, at the beginning of this century, Walter Rauschinhush declared Christianity must be used to make a better world, men said, "There is a man who has rediscovered Christ."

When we realize Christ is the magnet that holds diverse minds together, and only a rediscovery of Him can bring about a real reformation, revival of religion, then we, too, must say with Simon Peter, "Lord, to whom shall we go? Thou hast the words of eternal life."

- II -

There are sophisticated men who declare Jesus lived sixty generations ago when life was lived on a far simpler basis than today. They remind us that in some things Jesus thought like His generation, and if He had not, His own people would not have understood Him. They point out that "Messiah" is a Jewish term, and "Lord" is a Greek term, both of which were used before the time of Jesus, and applied to others. The logical conclusion of such reasoning is that Jesus has nothing to offer to the complex life of the twentieth century. In fact, many such men question whether Jesus ever made any real contribution to the spiritual and intellectual life of the race.

Such a challenge should not go unaccepted. The Christian pulpit is ready and willing to answer the questions by stating the facts of history. We are ready to admit Jesus did live many generations ago, and life at that time was comparatively simple. In some ways, Jesus thought like His generation, using the thought forms of His day, otherwise His own people would not have understood Him. The fact that the terms "Messiah" and "Lord" had, on occasions, prior to His day, been applied to others does not in any way invalidate the merit in which they alone can only deservedly be applied to Him. What has Jesus given to mankind?

He has given us our loftiest idea of God. He did this not only by what He said, but by what He is. We are able to see the greatness of Jesus by asking ourselves if we believe we could live a life of such self-authoritative spiritual grandeur.

The Master lived at a time when men were guessing, groping, philosophizing about God. So marvelous was His life that increasingly, when men thought about Him, they thought about God. He told men God was like a Father, like a Shepherd who cares for His

own, and who seeks the lost to save them. But over and above anything He ever said, men saw God in what He *did* and *was*. On a skull-shaped hill outside a city gate, nailed to a cross, mankind has seen God. Yes, we can search history; no one in all time ever gave the world such a lofty idea of God as did Jesus.

Jesus also gave to the world its loftiest concept of man. In His day individual lives had no great significance attached to them. The concentration camps, slave labor, torturing prisoners that shock us today, were accepted facts of life nineteen hundred years ago. However, Jesus declared that each soul was precious. The social station of life had nothing to do with the significance of the individual. The basis of our society is the importance of each person.

From this concept of man has come some of the mightiest things. Hospitals and orphanages, the care of the aged and of the poor all arise from Jesus' belief that each child, adult peasant, king is significant. From this estimate of the individual we have the inalienable rights of life, liberty and the pursuit of happiness, we have democracy and the constitution of the United States. What Jesus taught about man meant the gradual death of child labor, slavery; it meant the emancipation of womanhood. The mind of man is not able to foresee or measure the great changes that will be made in the future of this world, that will be directly due to the teachings of Jesus about man. Search history. Nowhere can you find such an estimate of man outside the gospels. Jesus gave us this concept. Remember this. He must have been the kind of person who could have done what He did.

Jesus also gave mankind the loftiest ethical ideals. Some ideas last for a hundred years, and others for a thousand years. One of the mysteries of life is how an idea can lead men on and then vanish. There was a time when men believed Feudalism was here to stay. It developed a culture of its own. However, the crossing of the oceans, the discovery of America, the opening of new markets so that merchants became more powerful than lords, brought about the end of what men had believed was here to stay.

The ideals and ideas of Jesus do not vanish. With the passing of time they grow and grip men. The amazing thing we discover is that Jesus is not back of us. He is ahead of us, challenging and luring us on. In one century He leads men to clean out the corruption of a church, in another to set up a democratic

ay of life, still in another to destroy slavery, and now He confronts us with the necessity one world and peace. We know this is true. It has been reported that over twenty-thousand North Korean and Chinese prisoners of war who do not wish to be returned to Communism have been converted to Christ. Regardless of the truth or falsity of this reported statement, it is still true that aggressive and vital Christianity is the only answer to the communist challenge. We find our loftiest spiritual ideals have come from Jesus. Remember this, He must have been the kind of person to do what He did.

Jesus has given men the deepest spiritual sources. He came to save the lost, and countless millions of the centuries lift their voices to testify that "He saves unto the uttermost all who come to Him by faith." He lifts men out of mire and clay and puts their feet upon solid rock. The reason He is known as the Redeemer is because He redeems. We call Him Saviour because He saves. He did it not only in the first century, but generations after, in the midst of a complex and sophisticated world. He still does it. No one else can do it.

Jesus has no competitor. Is it any wonder we call Him the King of Kings and the

Lord of Lords. Remember this, Jesus must have been the kind of person to do what He did and still does, and will do forever.

- III -

Think what Jesus means in the realm of personal character!

Think of all of the strong men like Chinese Gordon, who wished they were as strong as Jesus; the pure women, like St. Catherine of Genoa, who wished they were as pure as Jesus; the adventurous souls like Livingston, who wished they were as daring as Jesus; the patient spirits like Stevenson, who wished they were as patient as Jesus; the unselfish characters like Booth, who wished they were as unselfish as Jesus.

When one thinks not only of what He means to personal character, but that He gave us our loftiest idea of God, our highest estimate of man, our noblest ethical ideals, and our deepest redeeming spiritual resources we can understand why St. Paul cried out, "God was in Christ, reconciling the world unto Himself."

Generations later, we say with Simon Peter, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and know thou art the Holy One of God."

DO THYSELF NO HARM

W. A. KUNTZLEMAN

"But Paul cried with a loud voice, saying, do thyself no harm: for we are all here." Acts 16:28.

Four prominent people, suicides, in about two weeks and several thwarted efforts! Such actions might unnoticed where heathen religions condone suicide, but in a center where Christianity has flourished for centuries, people begin to wonder. Are we forgetting that?

(1) God cares? Of course, people have problems and troubles and sometimes they seem insurmountable, but what are we doing with them? In America, raised to be self-reliant, proud, self-made, we think we can handle everything — even troubles. It seems we can lick anybody or anything, but troubles. When they get too big, we don't know what to do with them. If only we would listen, "Cast Thy Burden Upon the Lord" — "He Careth For You." God has never failed in His promises. — "There is no trial so great, what He makes a way so we can endure it."

(2) God gave and God alone has the right to take away? Surely the atheist doesn't need to consider such a truth, but a Christian knows that God is His Father, that life is given to him as a sacred trust, the Spirit of God lives in this earthly temple. The Christian is building not only for 60 or 70 years, but he knows he has a share in God's eternity. He knows that God has tried to protect that life by surrounding it with His love. He knows that to kill another willfully and deliberately is murder and shrinks from it. Can he then forget that to kill self is self-murder and all murder is sin? "Thou shalt not kill" extends not only to his neighbor, but himself too. If it is a sin against God, is it not a sin against our loved ones? My heart bleeds and goes out to those left behind in such tragic circumstances. The suicide, thinking of self, thinks too little of those left behind.

In a magazine years ago, a wife wrote about her family's experience and said that worse than bitterness and grief was the change that had come over the remaining members of the family. She wrote: "I wish my children talk to each other over a space that is exactly the length, breadth, and depth of an open grave."

I like to think of that story when Paul and Silas were put in prison at Philippi. They prayed and all the doors were opened and their bonds loosed. The prison keeper was in a terrible spot. He could only one thing — death for allowing his wards to escape. On the verge of suicide, he heard the words Paul sounding clear, "Do thyself no harm: for we are all here." So God would call to us, "Do thyself no harm for God cares!" — "God gave and God taketh away."

The Editor's Columns



"Author Unknown"

THE Christmas Star hardly sinks below the western horizon, before the dawn of Lent and Easter appears in the East. The seasons of our Church Year roll around with such rapidity, in their magnificent, inspiring and eternal sweep, that it is difficult, even for those not wholly spiritual sluggards or was-trels, to keep apace, for the tendency to cling to the treacherous hand-holds of any spiritual *status quo* is common to man.

Today, with the Angels' song rapidly muting in time's distance, I look through my pile of Christmas greeting cards for the last time. They are always worthy of a second and third inspection, especially when the Holy day is behind, and the warm glow of its blessings cooling as the days multiply.

Your greeting cards will always have an interesting story to tell, as much of the sender as the season. Even a cursory examination will repeatedly bring the thought to your mind, "That's exactly the kind of a card he would send me."

In my pile I find one which stimulates my thought to a different reaction. I am not certain whether, in this case, the card is a cause or an effect. In either event I hold it closely related to the dire uncertainties of this generation and day.

Highly ornate in style, the card's message begins this way, "This little poem, by an author unknown, beautifully expresses my heartfelt good wishes to you." Then follows the little, mellifluous jingle of the glories of the setting sun on Christmas day, "whose long, lingering rays perfected colors of warmth", it continues, "identical with the warmth of the sender's good-wishes," and its concluding hope is that "the rising sun of the New Year morning will bring untold wealth, prosperity and health."

Of course, the expression of good will among men, however falteringly announced, echoes that Good Will of which the Heavenly Host sang, even so in this one relying largely on an author unknown for its impetus. Yet, how spiritually myopic can we get? Why cast about, eventually to pull in by his earth-bound heels, some author unknown, to pronounce his Christmas benediction? When

known writers, without resorting to glorious sunset colors, wealth, prosperity or health, go directly to the very core of the Christmas greeting—"For unto you—is born this day—Peace on earth. Goodwill to men."

Why turn one's back on the known Author in favor of the insipid, ineffectual, material fantasies of some author unknown? If there be one outstanding reason for the dispeace we have, world round, such a card surely points it up. How long can the blind lead the blind safely?

"Vivit"

IN THE little town of Zelienople, Western Pennsylvania, their God's Acre is famous for the great granite boulder which marks the grave of William Alfred Passavant. Cut deep into that boulder is the single word "VIVIT," meaning, He Lives!"

During one of the darkest hours of his tumultuous life, Martin Luther was found with his finger on the table before him, tracing this word, "Vivit." Struggling with his difficulties and doubts, oblivious to his friends and his surroundings, he was reminding himself of his risen and ever-living Lord whose dwelling place is in the heart of every true Christian "He lives, He lives Who once was dead He lives, my ever-living Head!"

Jesus lives in His words, works, Church and Sacraments, but more intimately "by His Spirit that dwelleth in us,"—the power of our lives and the abiding assurance of the survival of our personal identity even when we pass through the Valley of the Shadow. Shall we then think it a strange or incredible thing when He tells us, "I am the Resurrection and the life; he that believeth in Me, though he were dead (according to this bodily life), yet shall he live?" Which is more difficult to do—to make a man live in the first place or to make him live again after his body returns to the dust? The power which is able to originate life is adequate to the lesser miracle of the resurrection. The Lord of Life is always bringing forth life out of death in ever new and more glorious manifestations; it is the God function.

Can you name a single word that has brought so much hope, consolation and joy to

many people as this word "Vivit?" But of the poor folks who do not believe? Easter Day they come down from the crosses on which their sins have hung them; they creep out of damp graves in which their belief has buried them; they leave their beds in hell where their remorse has hung them. For one brief hour they are swept along in the flood-tide of the Easter gladness and enthusiasm of Christ's believing people. them; pray for them; assure them that Redeemer liveth, and because He lives we shall live. — P. W. Roth.

Significance of the Cross

It is impossible to exaggerate the significance of the Cross, for the Cross is the most significant symbol of the Christian faith, even the Crucifixion of Jesus on the Cross is the central event of the Holy Scriptures. The emphasis on this fact throughout the New Testament is unmistakable.

Jesus began to talk to His disciples about death on the Cross as soon as He was sure that they recognized his divinity.

On the Mount of Transfiguration, the greatest heroes of the Old Testament—Moses representing law and Elijah representing prophecy discussed with Jesus the death which He would accomplish in Jerusalem on the Cross. During the third year of His ministry Jesus turned His face towards Jerusalem where the Cross was being prepared.

In the quietness of Gethsemane Jesus decided that the Cross was the divine purpose behind His coming to earth.

In the epistles, Paul wrote: "First of all, Christ died for our sins, according to the scriptures."

In every age the Church has insisted upon the supremacy of the Cross. We tell the architects to plan our grandest cathedrals in the shape of the Cross; we raise a Cross over our tallest and proudest steeples; we hang the Cross—golden and set with precious jewels—in the bosoms of our fairest and sweetest men; we sing our praises of the Cross in the most familiar hymns; the most noted artists of earth have depicted their most noted pictures on canvases which tell the story of the Cross on which Jesus died.

Christianity is the religion of the Cross; the story of the Cross is central in our faith. The Cross grows in significance when you learn certain truths concerning it.

One of these truths is that the Cross was planned from eternity. In the plan of God

the Cross is no after-thought, no accident, no postscript.

Another truth is that the Cross is a portrayal of the character of God so plainly, so simply, so overwhelmingly that no man need ever again be confused about the reality of God's love and God's mercy. On the Cross God binds Himself forever to the least important member of the human family; and on the Cross we see God's triumph as well as His suffering.

Another truth the Cross presents a challenge to surrender, to consecration, to service. In 1707 Issac Watts wrote that challenge in these words:

"When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

— Charles Haddon Nabers.

Let's Declare a Moratorium

A well-known man once said that there should be a moratorium declared on preaching. He made the statement, I assume, to create discussion and a facing-up to whatever weaknesses which may afflict modern preaching. In the same vein, the writer would list some other institutions which might profit by a moratorium.

Why not, to begin with, declare a moratorium on conventions? Ministers and laymen have to attend so many meetings of one sort or another that they have little time left in which to go about doing good. Jesus rejected Simon Peter's suggestion that they live on the mountaintop, but today we threaten to reverse the Master's decision by flitting from one peak to another, leaving the flocks unattended below. It might really help if, say, 75 per cent. of our church conventions stood adjourned *sine die*.

Secondly, how about a moratorium on Sunday School? When a pastor sees, and what pastor doesn't see? a large part of his potential congregation running off after Sunday School adjourns, led too frequently by officers and teachers, he wonders why the church has a preacher at all. Why not suspend an organization which competes rather than co-operates?

Third, why not declare a moratorium on receiving persons into church membership? When, according to statistics, only one out

of three who stand at the Altar and pledge loyalty actually become loyal, why keep piling up more disloyalty? Jesus started out by asking His disciples to be fishers of men; He wound up by saying, "Feed my lambs . . . feed my sheep." Is it possible that the call today may be for more feeding and less fishing? Even the exercise of some birth control in the church might be a wholesome departure. So let's declare a moratorium on new members, at least, until we have assimilated a large number of persons who have their names on the membership rolls.

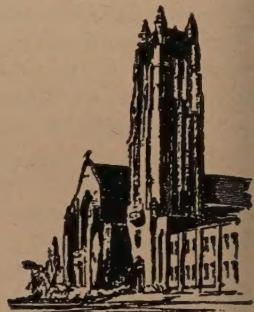
In the fourth place, let's declare . . . but perhaps I'd better stop, or else my brethren

may take drastic action. But, in all seriousness, the things I have named constitute problems which the church must solve. Something must be done, short of annihilation, to prevent the growing leakage between Sunday School and church worship. Something must be done to decrease the mounting number of meetings calling church workers away from their fields of operation. Something must be done to increase attendance by members at Church worship service. Maybe the cure here suggested is worse than the disease, but certainly the disease could hardly be more critical.

If not a moratorium, then what?

—Milton W. Thorne.

THE CHURCH *at WORK*



How Do We Meet Those Who Come Seeking?

Leafing through my old sermons some time ago I was shocked to discover that I had been belaboring the faithful sheep in the fold instead of appreciating them. Every sermon pointed out their faults and bore down on them to do better.

This was bad psychology and worse religion. No wonder my best members left the church service feeling like scolded children. "No matter how hard I try I am a failure as a Christian."

Now instead of finding fault with the ninety and nine which went not astray I tell them how wonderful it is to be a disciple of Jesus Christ, exalt in their minds the marvelous experiences of God's grace in their lives and how much it means to be a member of the communion of saints.

"The Honor of Being a Witness." "The Riches in God's Word." "The Precious Privilege of Prayer." "The Christian's Certainty." These are recent subjects. Now the saints are beginning to leave the House of their Father with a new light in their eyes, eager to live

up to their high calling in Christ Jesus.—
W. O. Rogers, Lyons, Colorado.

Comfort For Those Who Have Lost a Child

"Of Such Is The Kingdom," by Leila Tremaine Ammerman, Abingdon-Cokesbury came into being through the loss of a five year old daughter and the parents' search for spiritual comfort. When this mother-author says, "This book of poetry and scripture and prayer is very dear to me, for it grew out of the need of my own heart, I believe that will fill a need in the lives of many who suffer the parting from a beloved little one, those who are in need of comfort will understand."

This should make a most appropriate gift from the pastor to such parents, appropriately bound, seventy-five cents.

"Your magazine, 'The Expositor,' has always been an inspiration and a great help, and the advertisements especially, are invaluable in keeping us posted on 'what's new!'"—Rev. R. D. B., California.

How Is Your M.C.P.?

Cor. 13:11.

St. Paul, in the wonderful chapter noted above, speaks of growing up. When he has matured into manhood he has discarded childish attitudes and practices. (M.C.P. stands for "Mature Christian Personality" in this questionnaire by the Rev. W. A. Kuntzleman, St. John's Evangelical Lutheran Church, Bath, N.Y.)

Just as surely as we mature physically and mentally, so there is a spiritual maturity — a Christian maturity. This spiritual maturity is evidenced by the way we respond to the truth and teachings of God's word.

Instead of preaching on the text listed above one Sunday evening, we asked the people to check on mimeographed sheets, their own response to God's word as we presented the truths. There are three indicated answers to each question. They are arranged numerically, —1, 2, 3,— in each instance the highest number approaching most closely to the scripture truth in back of the question. The people were asked to check one answer under each question—the one that most closely expressed their own feelings and actions.

For those who might want a system of scoring the answers (not told to the participants till finished), we gave one point for each number one (1) checked; three for each number two (2) checked; five for each number three (3) checked.

The questionnaire on M.C.P. gives a good opportunity to speak briefly on Christian Maturity.

Questionnaire was presented in mimeographed form, both sides of white mimeograph stock, under the following headings:

HOW IS YOUR M.C.P.—

- I. In Relation to God
- II. Relation to the Church
- III. Relation to Self
- IV. Relation to Others

HOW IS YOUR M. C. P.? RELATION TO GOD

Psalm 16:8—I have set the Lord always before me, because He is at my right hand.

Do you think of God as:

1. Far, far away?_____
2. Somewhere about?_____
3. Near at hand?_____

I John 4—God is Love.

Do you picture God mostly as:

1. All powerful destroyer of evil?_____
2. One who is always ready to punish?_____
3. All loving and caring Father?_____

Psalm 18:1—I will love thee, O, Lord. Is your feeling toward God one mostly of:

1. Fear?_____
2. Indifference?_____
3. Love and Friendship?_____
4. Luke 18:1—Men ought always to pray.
Do you pray:
 1. Infrequently?_____
 2. Special occasions?_____
 3. Regularly?_____
5. Philippians 4:6—But in everything by prayer and supplication with thanksgiving let your requests be made known to God.
Do you pray mostly:
 1. For things you'd like to have?_____
 2. For things you'd like to have happen?_____
 3. To give thanks for blessings received?_____
6. Psalm 72:15—Prayer shall be made to Him continually and daily shall He be praised.
Do you thank God only:
 1. When requests are granted?_____
 2. When specially pleased?_____
 3. Regularly for daily blessings?_____
7. I John 1:3—And truly our fellowship is with the Father and with His Son, Jesus Christ.
Is your main purpose in prayer:
 1. To gain protection?_____
 2. To get credit with God?_____
 3. To have fellowship with Him?_____

HOW IS YOUR M. C. P.? RELATION TO THE CHURCH

1. Hebrews 10:25—Forsake not the assembly of yourselves together, as the manner of some is, but exhort one another, the more ye see the day approaching.
Do you attend worship services:
 1. Infrequently?_____
 2. Special Days?_____
 3. Regularly?_____
2. Psalm 122:1—I was glad when they said unto me, let us go into the house of the Lord.
Do you attend because:
 1. You are compelled?_____
 2. You are in the habit?_____
 3. You really enjoy going?_____
3. Luke 2:46—Both hearing them and asking them questions.
In worship, do you:
 1. Talk?_____
 2. Look on?_____
 3. Take an active part?_____
4. Luke 11:28—Blessed are they that hear the word of God and keep it.
How far do you usually carry Sunday's message:
 1. To the Church door?_____
 2. To the Sunday dinner table?_____
 3. To your weekly experiences?_____
5. John 4:19—We love Him, because He first loved us.
Is your giving in Church:
 1. A routine part of worship?_____
 2. Religious duty?_____
 3. A response to God's love?_____
6. I Corinthians 16:2—Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.
Is your giving:
 1. Out of what you have left over?_____
 2. As you are moved emotionally?_____
 3. A systematic proportion of your income?_____

7. Isaiah 6:8—Then said I, here am I, send me. Do you help in general Church work:
 1. Reluctantly? _____
 2. Only when asked? _____
 3. By volunteering? _____

HOW IS YOUR M. C. P.? RELATION TO SELF

1. Revelation 2:10—Be thou faithful unto death and I will give thee a crown of life.
 How dependable are you:
 1. Start well? _____
 2. Give up when problems arise? _____
 3. Usually finish the job? _____
2. Psalm 34:13—Keep thy tongue from evil and thy lips from speaking guile.
 What are your reactions to common gossip:
 1. Pass it on? _____
 2. Say nothing? _____
 3. Try to see the good side? _____
3. Romans 5:3—We glory in tribulations knowing that tribulation worketh patience, and patience, and experience, hope.
 How do you react to trouble that hits you:
 1. Blame others or God? _____
 2. Blame yourself? _____
 3. Ask thyself what good can come out of it? _____
4. Luke 15:18—I will arise and go to my Father and I will say, Father, I have sinned against heaven and earth.
 If you make a moral mistake:
 1. Do you simply shrug your shoulders? _____
 2. Do you quit the Church? _____
 3. Do you turn to God for forgiveness and strength? _____

5. Ephesians 4:25—Speak every man truth with his neighbor; for we are members one of another.
 When caught in a mistake, do you usually:
 1. Try to lie out of it? _____
 2. Try to cover it up? _____
 3. Try to be truthful? _____
6. Philippians 3:13-14—Forgetting those things which are behind and reaching forth unto those things which are before, I press on toward the mark.
 When people fail to recognize an achievement:
 1. Do you quit everything? _____
 2. Do you pout? _____
 3. Do you try again? _____
7. John 16:33—Be of good cheer; I have overcome the world.
 How are you reacting to this atomic age:
 1. Are you actually afraid? _____
 2. Are you worrying about everything? _____
 3. Are you confident, it is still in God's hands? _____

HOW IS YOUR M. C. P.? RELATION TO OTHERS

1. Galatians 6:10—As we have opportunity, let us do good unto all men.
 Do you help others:
 1. Reluctantly? _____
 2. Indifferently? _____
 3. Gladly? _____
2. Mark 12:31—Thou shalt love thy neighbor as thyself.
 How far do you interpret neighbor:
 1. To one next door? _____
 2. To people in the same community? _____
 3. To anyone in need? _____

3. Matthew 7:12—Therefore, all things whatsoever ye would that men should do to you, do ye even so to them.
 Does this mean in:
 1. Conversation? _____
 2. Social relations? _____
 3. Business transactions? _____
4. Matthew 5:44—Pray for them who despitefully use you.
 How inclusive is your prayer circle:
 1. For friends? _____
 2. For strangers? _____
 3. For enemies? _____
5. Romans 12:30—Therefore, if thine enemy hunger, feed him; if he thirst, give him drink.
 Would you forgive:
 1. A friend? _____
 2. A stranger? _____
 3. An enemy? _____
6. Matthew 18:22—I say unto thee, not until seven times, but until seventy times seven.
 How often do you forgive a wrong:
 1. Once? _____
 2. Several times? _____
 3. As often as asked? _____
7. Matthew 18:15—Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone.
 If someone wrongs you, do you try to right it:
 1. By saying, "Let them come to me and talk it over?" _____
 2. By saying, "I'm willing to go half way?" _____
 3. By going to see them first? _____

Brotherhood Week

February 21-28, 1954

A special kit of materials for observing Brotherhood Week will be available to every minister from the

Notional Conf. of Christians & Jews
381 Fourth Avenue
New York 16, N. Y.

Special separate packets of material have been added this year for use in Protestant, Catholic and Jewish groups, each by leaders of the respective groups.

Dedication of Altar Set

The following dedication service of a new Altar Set, given in memory of Mr. Theron L. Tirrell by his daughter, was scheduled for Sunday evening at 7:00 P.M., in the Chapel of Old South Union Church, South Weymouth, Mass., the Rev. S. Burman Long, D. D., pastor.

Service Under the Auspices of the Young People of the Parish, in Memory of "The Friend of Young People."

Prelude

Hymn: "Faith of Our Fathers."

Invocation and Lord's Prayer

Reading in Unison: "The Greatest Thing in the World."

Presentation of the Altar Set

Hymn: "In the Cross of Christ I Glory."

Litanies of Dedication of Offering Plates

Lader: Fulfill my joy that you may be like-minded, having the same love. Let us look not on our own things but also on the needs of others. Let the mind of Jesus Christ be in each of us.

Congregation: In obedience to the way of Christ we dedicate these plates.

Lader: Therefore God had highly exalted Jesus and given him a name which is above every name. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life.

Congregation: As Christ's followers we dedicate these plates.

Lader: And Moses said, "take from among you an offering to the Lord. Whosoever is of a willing heart let him bring it." Jesus said, "It is more blessed to give than to receive."

Congregation: In the spirit of Jesus we dedicate these offering plates and give our offering.

Hering
Doxology

Dedicatory Prayer

Tany of Dedication of the Candlesticks—

Lader: In the beginning God said, "Let there be light and there was light." The light dispelled the darkness, therefore light is always stronger than darkness.

Congregation: To have added light we dedicate these candlesticks.

Lader: And God commanded Moses to make for the tabernacle candlesticks of pure gold and to place the candlesticks in the tent of the congregation opposite the table.

Congregation: We dedicate these candlesticks to aid in our worship.

Lader: The Lord is my light and my salvation. The Lord is the stronghold of my life. Jesus said: "You are the light of the world. Men do not light a lamp and put it under a bushel but on a candlestick; and it giveth light unto all that are in the house."

Congregation: To extend the light we dedicate these candlesticks.

Lader: Let your light so shine before men that they may see your good works and glorify your Father who is in heaven. In Jesus was life and the life was the light of men. Jesus said: "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

Congregation: To hold and to give the light of the Gospel we dedicate these candlesticks.

Hymn: "Light of the World We Hail Thee."

Tany of the Dedication of the Cross—

Pastor: To remember Jesus, who by His death upon the cross revealed to us the love of God as one who shares with us in suffering, vision, revelation, and sonship.

Congregation: We dedicate this Cross.

Pastor: For strength to those who are tempted, For light when courage is needed.

For light when there is darkness on account of ignorance, indifference, or sin

Congregation: We dedicate this Cross.

Pastor: As a witness to Jesus who confirms our belief in the truth of God through His teachings, example, sacrifice, and resurrection.

Congregation: We dedicate this Cross.

Pastor: As a summons to sacrificial devotion

- As a shrine for Christian Worship
- As a symbol for Christ-life Service
- As a promise of life eternal

Congregation: We dedicate this Cross.

Dedicatory Prayer

Hymn: "When I Survey the Wondrous Cross"
Pastor and Congregation:

"Christ has no hands but ours with which to give them bread. No feet but ours, with which to move among the almost dead. We say that we are His; we say that He is ours; Deeds are the proof of that—and these the proving hours."

Hymn: "Before the Cross our Lives are Judged."
Benediction (in Unison)

The Lord bless you and keep you. The Lord make His face to shine upon you and be gracious unto you. The Lord lift up the light of His countenance upon you and give you peace.

Altar Bound

"Altar Bound," Illustrated Wedding Guide, reviewed on page 12 of the January, 1954, issue of *The Expositor*, may be ordered for \$2.95 from

The Interstate Printers & Pub., Inc.
19-27 North Jackson Street
Danville, Illinois

Dedication of an Altar Bible

Presentation of the BIBLE to the Pastor loci, by the donor or representative.

Donor: "This altar Bible is a gift to _____ Church, made by _____ in loving memory of _____. It is the devout and earnest prayer of the giver that this sacred memorial may ever foster, encourage and strengthen a deeper love for, a more abiding faith in HIM whose Holy Word it is, on the part of all who pass within its blessed shadow. May it serve as the norm and eternal standard governing the lives of those whose profession of faith has been and may be made in this holy tabernacle."

Minister: "This gift of loving remembrance, I now have the privilege of accepting in the name of _____ Church, and in the name of that blessed ONE whose Word it is, whose we are."

Congregation Rises.

Minister, placing the Bible upon the Altar or pulpit, "I now dedicate this HOLY BIBLE, in memory of _____ to the furtherance of Christ's Kingdom on Earth, the establishment of His loving precepts in the hearts and lives of men, to true Christlike brotherhood and fellowship, within these four walls and wheresoever the echo of its word of life may fall. In the name of the Father and of the Son and of the Holy Spirit, Amen."

Congregation: "Amen."

Then may follow brief, single dedicatory petitions, suitable for the individual circumstances, each petition to be followed by "AMEN" by congregation, all of whom unite, with the Pastor in the Lord's Prayer.

Sunday Eggs Used For Organ Fund

"Sunday Eggs" by the thousands, combined with perseverance to buy an *organ* for the Associate Reformed Presbyterian Church of Due West, Abbeville County, South Carolina, is a heart warming story of Christmas week from this village to break into the news.

The women of the church began the *organ fund* when the church building was erected in 1925. Fund-raising in the small community of Due West, made up of modest citizens with small incomes, is not easy. The women pledged to the organ fund the eggs their hens layed on Sundays, in addition to the usual fund raising methods, such as ice cream suppers, quilting bees, etc. Twice bank failures wiped out the organ fund savings. Finally, 28-years and \$17,000 later, the church installed the organ.

Prayer for Dedication of Financial Pledges for a New Year

Most gracious and ever loving Father, Whose gifts and favors are unending, we lift our thoughts today in gratitude for the privilege of *service*, service rendered with our time, our talents, and our treasure. Help us to see and understand clearly that no task for Thee is too great, no resources too small.

Look with favor and kindness upon all who share in the ministries of Thy Church; help us to rejoice in the *witness* of our Church in this local community and through it in all the world.

Dedicate now, we pray, these our pledges for the ministry of our Church in the year ahead. May we hold before us the ideal of God *first*,—first in thought, first in word, first in deed. May we show forth our faith in the loyalty of one another and our faith in the whole program of the Church of Christ.

Grant us health and strength to labor in the coming days to fulfill these pledges of our devotion to Thee. Though days ahead may be fraught with sadness, sorrow, trouble and trials, grant us the comfort of Thine unfailing love and strength. And now,

May we Thy bounties thus,
As stewards true receive,
And gladly as Thou blessest us,
To Thee our first fruits give.
And may we believe Thy word,
Tho, dim our faith may be.
Whate'er for Thine we do, O Lord,
We'll do it unto Thee. Amen.

—Rev. W. A. Kuntzleman,

The Sanctuary

Daily Devotional Readings for Lent, 1954, by Charles M. Crowe, is now ready for distribution, 10c a copy, pockette size, 46 pages. Abingdon-Cokesbury. This greatly needed and helpful booklet is used yearly by some 600,000 believers, and present needs of mankind should increase this number to several million this year. Let us urge our people to avail themselves of this desirable means of approaching our needs, by ordering copies for each member of our congregations, and assisting them in making use of them as designed.

The emphasis is on *Prayer* and its place in our lives; those of us who neglect prayer as a means to bringing God's will into action among men, are shortsighted and falling far short of our duty as Christians.

The King Is Coming

The author of this 65-page handbook, "The King Is Coming," offers it as *A Study For The Times*, chapters include: Basic Truths According to the Scriptures, Biblical Aspects of God's Kingdom, Time of Christ's Enthronement, Messianic Kingdom Foreseen & Foretold, A Striking Parallelism, Who Hath Believed Our Report? The Temporal & Eternal, Three Fundamental Messianic Prophecies, The King of Israel, Promises to David, Their Fulfillment in Jesus of Nazareth, Messianic Kingdom as First Preached, Mystery of the Kingdom of God, The Kingdom's Future Form, Our Future Body, The Last Day, etc.

This booklet may be ordered from the author and publisher (at 50c a copy, with discount for six or more):

C. P. Tasker,
Penticton, B. C., Canada.

Make a Yearbook

Scrapbooks concerning our daily experiences and accomplishments, and some of our disappointments and lack of attainments may help us to make better use of our gifts, training, duties and privileges in a coming day. Calendars are plentiful and readily available to any of us. A scrapbook or record can be written on the back of the page displaying the calendar month if blank; if not, an ordinary notebook will do. Each month of 1954 can be used to identify the 12 chapters of our personal data for 1954. If you have aims and goals set for each month, list them under the calendar and below this the facts as they are experienced.

Such a project is helpful to a family, class, club, as well as individuals and can be started and carried on with minimum expense.

materials, and minimum direction, when compared with the facts brought out about us, achievements, and things not-achieved at the face of ample opportunity.

Fold-A-Way Portable Table

Make one room equal two through the use of the new Erickson Fold-A-Way Portable Table, manufactured and distributed by Haldeman-Langford Manufacturing Company.

The Fold-A-Way Table, suitable for new or old buildings, comes in 12 and 14-ft. lengths, in 3 heights—25-in., 27-in. and 29-in. for young children, teen-agers, and college students. Maximum seating capacity of the 12-ft. model is 22; the 14-ft. model, 24 students; both models available with or without benches.

Floor areas are speedily converted into multi-purpose rooms,—classroom, study hall, kindergarten or corridor, cafeteria, canteen, workroom for special projects, through the use of the flexible, portable equipment, saving time, labor and upkeep expense. The portable model bench-table is mounted on a rubber-tired chassis for easy moving to any location. One person can unfold the unit, ready for use, in one minute; refolding is equally simple. Erickson's fold-a-way construction and design reduces floor-clearing-and-cleaning requirements to a minimum; benches fold and unfold readily with the table.

Construction is excellent, yet economical, with initial cost comparable to the cost of ordinary tables and chairs. Tops are of melamine Formica machine-bonded to a water proof, plywood core with a Formica backing on the underside. Anodized aluminum molding is permanently fastened to all edges with no exposed fastenings, such as screws or bolts. Top edge of moldings has raised lip to prevent spillage from table top, and to close the joint between table top and core. Melamine top requires no maintenance. Workshops use the tops as cutting tables. Teachers find them ideal for class projects.

The chassis is constructed of square steel tubing, securely braced and welded to the outer leg assembly and tubular bracing is used throughout to eliminate sway. Four rubber-tired, ball-bearing casters offer complete portability. Two rear casters are stationary, hold the table while folded or unfolded. Legs are 18-ga. 1 1/4" square welded steel tubing, the corners fully mitered and electrically welded and braced for strength. Operating legs are furnished with nickel-plated full-sliding glide. Hinges are full length piano type, fastened directly to legs and spot welded to provide rigid bearing surface for tops and benches. Benches are made of exterior grade plywood with fully rounded edges and finished in brown Hammerite baked enamel, scuff-resistant and easily

A Christmas Party

Many readers ask for specific short dramas or plays for the Christmas season, for a limited number of participants and rehearsals.

We have been advised that such a play is available from "The Church School," Abingdon-Cokesbury Press, 810 Broadway, Nashville 2, Tenn., title, "There Was No Room." It is recommended as a dramatic appeal to regain the real spirit of Christmas. It is recommended for any size school, or audience. If you file this information, you will have it in the fall of 1954, when you again seek suitable Christmas drama material.

Prayer In Our Program

Just how much faith do we place in *Prayer*? Have you ever really thought about it? If not, now is a good time to do so. Resolve not to leave the subject unanswered in your own mind. When did you last read Matthew 18:18-20, or have you ever read it with true yearning to know and experience its meaning? NOW is a good time to test your understanding of this promise to each of us by Him we know by name, if not by faith and experience, as Saviour.



Erickson Fold-A-Way Portable Table

cleaned. All metal parts are cleaned, then bonderized.

Storage is simple, requiring little space. Ten tables with seating capacity of 220 children can be stored in area 10' x 5'6" using staggered arrangement.

Inquiries from *Expositor* readers will be relayed promptly to the manufacturer, Haldeman-Langford Mfg. Co., and a bulletin on Erickson Fold-A-Way Tables will be available.



The Pulpit

THE LORD TURNED AND LOOKED UPON PETER

CLARENCE EDWARD MACARTNEY

Text: Luke 22:61-62— "And the Lord turned and looked upon Peter . . . And Peter went out and wept bitterly."

NEVER was there such a fall, never such a look, and never such tears.

Let us listen to Peter as he tells us first of his Fall, second, of his Conviction of sin, and third, of his Repentance.

Peter's Temptation and Fall

Except for the word of warning that Jesus spoke to Peter at the Last Supper, there is nothing whatever to prepare us for the tragedy of Peter's Fall. When Jesus told the disciples that night that the Shepherd would be smitten and the sheep would be scattered, Peter declared, "If all should be offended in Thee, I will never be offended." There was no doubt as to his sincerity; and when Jesus added to His first warning; and definitely pointed out Peter as one who should deny Him that night, before the cock crew, Peter declared that he was ready to go forth to prison and to death for the sake of Christ. But that was Peter when he was close to his Lord; not Peter when he was following Him afar off, or when he was sitting around the fire in the company of his enemies. The Peter who said he would never forsake Jesus and would go to prison and death for Him, was Peter at his best. There is a great difference between Peter at his best and Peter at his weakest and worst, just as in you and me there is a great difference between our souls at their best and at their worst.

The particular warning that Jesus gave Peter, how Satan desired to have him that he might sift him as wheat, is one that He speaks to all of us. He addresses Simon in particular, but the pronoun "you" is, in the origi-

nal, in the plural. That plural includes you and me. In the war between Heaven and Hell between Christ and Satan, the great prize at stake is the most valuable thing in the universe, a man's soul. If you have been caring little for your soul, then I ask you to remember the value that both Satan and Christ place upon that soul. Satan desires to have it; and Christ desires to have it so much that He died for it upon the Cross.

In the Garden of Gethsemane Peter's conduct was no worse than that of the other disciples, for they all slept. It is worth noting, however, that when Jesus rose from His knees where He had entered into His agony, and came to the place where He had left the three disciples, to watch and pray with Him, and to His amazement and grief, found them asleep, it was not to James that He said, "Sleepest thou?" and it was not to John that He said, "Sleepest thou?" but he spoke to Peter, "Peter, sleepest thou? Couldst thou not watch one hour?" As if he had said, "A strange thing, indeed, that John shall sleep, or James should sleep, but strangest of all, Peter, that thou, the man to whom I spoke so often, the man whom I warned so earnestly, the man who said he was ready to go to prison and death with Me, strangest of all, that thou couldst not watch with Me one hour!"

You can imagine Peter's amazement and wonder, perhaps embarrassment, when Jesus later rebuked him, told him to put up his sword, and permitted himself to be led away by the mob. How many of the disciples followed Jesus that night we may not be sure, but apparently only John and Peter. John marched right along with the crowd, making no attempt whatever to hide his identity as a disciple of Jesus. But Peter followed "afar off." There again he comes close to you and

*Preached in
First Presbyterian Church
Pittsburgh, Pennsylvania*

We would not put ourselves all together of his company. We would not march in the ranks of his enemies, and yet how often it is that the best we can do is to follow Him "afar off." When an army is on a march through a hostile country it is not difficult for an enemy lurking in the hills and bushes to pick off those who fall behind the army, the stragglers. Satan likes to fall upon stragglers. That is the danger of following our Lord "afar off." That, we shall now see, is the fate that befell Peter.

If there was a preparation for the fall of Peter in his following Jesus afar off that night, there was still further preparation for it in the disguising of his discipleship. When he went into the courtyard of Caiaphas that night, sat down around the fire with the servants of the High Priest and the members of the Sanhedrin, all the enemies of Christ, just as if he were one of them. He was not, of course, an enemy of Christ. He loved Him and was concerned as to His fate. But by sitting there among the enemies of Christ he creates the impression that he, too, is just one of the crowd who would like to see Jesus crucified. Thus, before he denied Christ with his words, he denied Him in the attitude that he took. No here tonight, beholding Peter in this disguised, sitting around the fire with the enemies of Christ, feels disposed to cast a stone at him? Have you never done that? Have you never been silent when His name or church was assailed? There are two kinds of hypocrisy. There is the common hypocrite who pretends to be a friend of Christ when at heart he is an enemy. But here you have a different kind of hypocrite, a man who pretends to be an enemy of Christ when at heart he is His friend. If Peter had only come out openly, as John did, he would have been spared the shame and ignominy and agony of his fall that night. It is always dangerous to disguise your discipleship, to hide your friendship for Christ. sooner or later, the unexpected challenge comes, and you must confess that you are only playing a part, and that you are really Christ's enemy; or, you must defend your conduct by denying Him. That was what happened to Peter.

This is the way it happened. These were the progressive steps in his denial that night. Peter had some acquaintance in the household of the High Priest and had passed right in with Jesus and the others in the courtyard. He then went out to the doorkeeper, and telling her that Peter was his friend, had her admit him. As he passed through, the maid

that kept the door said to him, 'Art thou also one of this man's disciples?' And Peter, in a loud voice said, "I don't know what you are talking about." Then he went in and sat down by the fire. After a while one of those who sat about the fire, and was next to Peter, turned to him and said, "You, too, are one of this fellow's followers. Your speech betrays you. I heard you talk a little while ago. I could recognize that Galilean accent, a fisherman's accent, a mile away." But Peter said, "I know not the man about whom you are talking."

By this time Peter was very unhappy. He felt so wretched and miserable that he got up and went out into the court at the entrance to the palace. As he did so he heard the cock crow. But the first crowing of the cock did not seem to make any impression on him. Perhaps it did not recall to him the warning of Jesus. After walking up and down on the porch for a time, Peter went back and sat down in the crowd around the fire. He had commenced by an acted line, pretending he was one of Christ's enemies. That had led to the first spoken denial and that in turn to the second denial. There you see the progressiveness of sin. Sin is never contented with one edition. It always gets out another. One sin suggests, opens the gate, sometimes demands, another sin.

The great dread that was in Peter's heart now was that someone should pick him out as the disciple who had cut off the man's ear in the Garden of Gethsemane. And the very thing that he dreaded now took place. One of the servants of the High Priest, coming up with an armful of faggots, flung them on the fire, and as the flames leaped brightly up, he caught a glimpse of the face of Peter. The man looked intently at him for a moment, and then, going over, took him by the shoulder and said, "I've seen you some place before. Aren't you the fellow who drew the sword tonight in the Garden and cut off the ear of my cousin, Malchus?" At that, Peter, now thoroughly frightened, and angry, enraged at himself that he had got himself in such a trap, but instinctively trying to protect himself, trying to escape, with a volley of fishermen's oaths declared that he had never known Jesus, had never even seen Him!

How searching after all the centuries is that question which the relative of the man whose ear Peter had cut off put to him at the fire that night, "Did not I see thee in the Garden with Him?" Let that relative of the High Priest's servant repeat them in our hear-

ing tonight. Has no one ever taken you by the shoulder and looked into your face and said, "Did not I see thee in the Garden? Did not I see thee in the church? Did not I see thee with Him in the pulpit? Did Not I see thee teaching the Sunday School class? Did not I see thee at the Communion with Him, drinking the sacramental wine of His Blood? And now, in what company is this I find thee? And what are these words of denial that I hear you speak?

Peter's Conviction and Repentance

There were two elements in Peter's conviction. The first was an ordinary happening in the realm of nature, Just the crowing of a cock. Human souls suffer and agonize in their gardens of trial, but the ordinary processes go on. The sun runs its course, the shadows of the night come on, and then comes the morning at length, heralded by the crowing of the cock. So it was with Immanuel. The night wore away. The morning dawned, and the cock was the herald of that dawn. But Jesus had appointed the crowing of that cock as a sign for Peter; and when Peter heard it he remembered the warning that Jesus had given him. Just the crowing of a cock! And yet by the appointment of Christ it played its part in the conviction and repentance of Peter.

The other element in Peter's conviction, and the decisive one, was that look that Jesus gave him. Three things happened together that morning; the loud, profane denial of Peter; the crowing of the cock, and that look of Jesus, "The Lord turned and *looked upon Peter*," and said, "Friend, betrayest thou the Son of Man with a Kiss?" If I could see that look, I might be able to understand what is the length and breadth and depth, height of the love of God which passeth understanding. When Peter saw that look, he went out into the night and wept bitterly.

In that look of Jesus was the look of wounded love, and Othello cried out, "That look jealous rage and anger upon the innocent Desdemona, she turned upon him a look of wounded love, and Othello cried out, "That look of thine will hurl my soul from heaven!" But here was the look which lifted a soul out of hell and set it in the highest heaven. It was the look of conviction. It let Peter know how great a sinner he was.

Again, that look was the look of pity. Judas did what he had planned to do. Peter had done what he had not planned to do and what he was sure he could never do. Jesus knew

that, and He looked upon Peter with infinite pity. In that look there was another chance for Peter, another appeal to him, as if Jesus had said, "Peter, you have cursed Me and denied Me thrice. I am on My way to die for you on the Cross. But even now, if you turn and repent, I can deliver you out of the hands of Satan, who hath desired to have thee." That look was the truce of God for Peter. While Jesus looked on him the destiny of Peter's immortal soul hung in the balance. And angels watched and waited to see what Peter would do. Would he reject that look, or would he answer it? And this is what he did, "Peter went out and wept bitterly."

Other books can make you weep over cruelty or injustice, or suffering. Dickens can make you weep over the deathbed of Little Paul and lovely Nell; but the great thing about the Bible is that it can make you weep over sin. That is what Peter did. He went out and wept bitterly. I wonder where he went. Perhaps to the Garden of Gethsemane; but wherever he went he had with him, shining in the blackness of that night, a star of hope. It was that look that Jesus gave him there in the court of Caiaphas. That look told him of Christ's hope for him; of Christ's love for him. It reminded him of what he had said to him that same night, "Satan hath desired to have thee, but I have prayed for thee that thy faith fail not." Peter had fallen, but Peter's faith did not fail. Christ's prayer was answered. When Satan heard Peter deny Jesus, and with an oath that third time, he was sure that he had him. He was sure that he had put out the light in Peter's soul. But Peter's faith had not failed. It had been awakened by that look of Jesus. Peter was plunged into the abyss, and then lifted out of it again that he might lift others out of the abyss of sin. Satan had lost in this battle for a soul. The look of Jesus has won the battle.

There is life in a look from the Crucified One. You and I differ from Peter, not in nature, but only in degree. We, too, have wounded Him whom we love; but still He turns, and He turned that night in the Judgment Hall and answers all our faithlessness, all our heartlessness, all our wounding of Him, all our transgressions, with that same sublime look of pity, of hope, of forgiveness, of tender appeal. That was the last look that Peter had from Jesus until he saw Him after His resurrection. Will you answer that look as Peter answered when Jesus turned and looked upon him?

You Had Better Be Normal

AARON N. MECKEL

xt: John 8:36.

N ACTRESS recently said of her playboy husband, "He flits from one psychiatrist to another, but never seems to anywhere. He never seems to get himself together."

That sense of bewilderment with life can no means be confined to Hollywood. It is the steps of everyone of us. So much that an astute counselor like Dr. Rollo May is led to say that modern man is a danger to himself. To quote him, "modern man does not know the profound meaning of himself."

The late Dr. Joseph Fort Newton once said that many of us grow fond of our pet phobias. We would not be so interesting to ourselves, nor possibly to our friends, without them. So, why not get a little phobia and enjoy yourself!

Suppose we cut right through the red tape of our sophistries and alibis into the mighty gate of the Gospel. At best the world offers good advice. But what Christ offers us is Good News, yes, Good News of redeeming love that can set us free from our abnormalities. To those Jews who had begun to believe in Him our Lord said, "Let go of your false props and humble yourself that you may know the truth that can set you free."

And here now, so close to our desperate need, is the Great Physician saying, "If the Son shall make you free then are you free indeed."

Let us together chart a few of the criteria that have to do with normal living.

I

We are "normal" when we willingly accept the inevitable trials and troubles of life, rather than complain about them. It is a sign that we have outgrown the traits of childhood and adolescence when we accept life's burdens and responsibilities and make the most of them. We need "tension capacity" to live in a world like ours. And what an abnormal world it is with its wars, its unrest, and all "man's inhumanity to man!" Better take your belt, friend, and dig in for some sturdy living.

God did not mean life to be a sail on peasant seas. The poet Keats was right in

saying, "The world is a vale for soul-making." When it comes to the legitimate fears and anxieties of life — take them in your stride. Expect them. They keep us on our toes, shield us from danger, keep us out of sin . . . "Life" says a leading business executive of our time, "Life IS trouble."

But here, is the reverse side of our criterion: We are normal when, as the followers of Jesus, we are willing to trust our lives and our fortunes to Almighty God. Bertrand Russell is of the opinion that the hero is the one who blows on his hands and goes after life on his own strength. No talk about trusting God for him. And so he asks us to build our lives on the "Foundation of unyielding despair!"

However, great moral crusades are seldom, if ever, lead by agnostics or unbelievers. We are lifted out of our impotence by men of great faith, by men who dare to trust in God for strength and courage. Not the "foundations of unyielding despair," — but "How Firm A Foundation Ye Saints of the Lord."

Whenever I find life getting hard and complicated I like to remember the words of Jean Ingelow:

I am glad to think
I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart, the work that God
appoints."

How utterly sane the teachings of Jesus when it comes to worry and care. "If God looks after the fowls of the air, and the lilies of the field, shall He not also look after your needs, O ye of little faith?" We are to let the brunt of our need rest on the Father-Heart of God. Let me recommend the motto of a great Christian worker: "I work as though everything depends upon me. I trust God as though everything depended on Him."

Again, your normal type of person has learned to deal charitably with his fellows. We say, charitably, because he knows that at best, we are all of us frail reeds, souls "in the making." On the other hand, it is a sign of abnormality that we are constantly touchy and suspicious in our dealing with others. As a man once said, "not all the crazy people are locked up!"

How utterly sane are the teachings of Jesus in this matter of getting along with others! We are not to judge others lest we ourselves be judged. In fact, even as we hold our fellows up to suspicion and ridicule we are passing judgment on ourselves. Don't go looking for the splinter in your neighbor's eye lest you

overlook the plank in your own. "Blessed are the merciful . . . the magnanimous in spirit—for they shall receive mercy." Live and let live! We're all souls "in the making!"

Recently I read a delightful story concerning a man who had newly come to the leadership of a large insane asylum. He was making the rounds one morning when one of the inmates came up to him with a broad smile on his face. He received a rather astounding greeting: "We like you much better than the other Superintendent! We feel you're one of us!" For lack of a better word we call that fine quality fellow-feeling *empathy*. By means of it we enter into the hearts of our fellows and feel their hurts and shortcomings. Then we endeavor, with God's help, to bring them a healing sympathy.

Live and let live. Only Christ can put that endearing quality into our hearts.

IV

Your normal "livers" have experienced the transforming secret at the heart of the Gospel. They have achieved self-realization through self-renunciation. "Whoever would be My disciple," said Jesus, "let him renounce self and take up his cross, and come and follow me." It's the only receipt for the released life! And it works!

George Matheson, who wrote our great hymn "LOVE THAT WILT NOT LET ME GO" discovered that secret the hard way. After losing his eyesight, he also lost the hand of the young woman who had promised to marry him. Should he turn inwards upon himself, in terms of self-pity? Or would he take that beaten and bruised life of his and cast it at the feet of Christ? He decided to do the latter. And we remember the meaningful and blessed words that flowed from this surrendered man:

"Make me a captive Lord, And then I shall be free!"

During his long and fruitful ministry at Trinity Church, Boston, Phillips Brooks insisted upon a cardinal truth. He insisted that the Christian is the normal person. He knows himself to be a sinner saved by grace. He has tasted the liberating power of God's great love in Jesus Christ. The worldly-wiseling beating himself upon the breast and disclaiming any need of forgiveness . . . is hardly the pattern of normality. Quite the opposite. But to have touched, if only slightly, the hem of the garment of Him who was the most sane and normal Person ever to have walked the earth

. . . that is to become whole. So we gratefully sing in the words of the beloved Whittier:

"We touch Him in life's throng and press,
and we are whole again."

What is more, there can be no short cut to this abundant life. Yonder is the wicket-gate at which we must enter. We must pay the price of earnest, heart-felt repentance if we would lay hold of this Gift, the kind that, with God's help, breaks the grip of the past and releases us into the "glorious liberty of the children of God." Only those who are captive to Christ are free unto themselves.

On one occasion, when the New York Symphony was rehearsing, things went so well that the whole orchestra arose, again and again, cheering Toscanini. The surprised and embarrassed conductor wiped the perspiration from his brow, and said a very beautiful and significant thing: "You see, gentlemen," said Toscanini, "it isn't me—"It's Beethoven!"

So the Christian is led to say, "Not I, but Christ." "I live, yet not I, Christ liveth in me."

"If the Son shall make you free then are you free indeed!"

If Christ be our perfect norm, then he is normal who willingly bears his share of life's hardships as a loyal soldier of his Master. Who trusts his life over into the mighty keeping of God. Who deals charitably and understandingly with his fellows. And most of all, who has achieved—if only in part—self-realization through self-surrender.

"Make me a captive Lord, And then I shall be free!"

Appeal for Another Volume in the Series of Minister's Annuals

"I have long since *longed* for other copies of '*The Annual*' for Ministers you used to put out. I have written to ask what happened to that most helpful and suggestive publication! Surely do wish you could produce it again," writes a long time and helpful subscriber to *The Expositor*, and continues: "Do you have any copies of former editions on hand that I do not already have? I will greatly appreciate hearing from you on this matter. A loyal subscriber,"—H. J., So. Car.

The series was suspended during the last war, when the restriction on paper and binding materials prevented the completion of volume 15 without delay, and the large edition was eagerly awaited by thousands. We have cloth bound copies of volumes 8, 10, 13 and 15 on hand, mostly used to fill in sets for subscribers. The dates have no relation to the Scriptural content of the volumes.

Richer Experience

WALTER R. YOUNG

ext: Phil. 3:14—"I press toward the mark

OME of you have probably heard the story of the young boy who fell out of bed. Shortly after his mother had tucked him in for the night there was a thud as he fell to the floor, and when his mother came running, asking what had happened, the boy rubbed his bruises and said, "I don't know, I guess I just fell asleep too close to the place where I got in."

That has happened to many church members. There are those who hardly get in until they fall out again. Sleeping sickness takes its toll in the church, and whether it is lack of knowledge, or lack of zeal, or lack of spiritual experience—there are those who quickly drop by the wayside and who forget the hour of worship and the hour of prayer, and what is far worse—they forsake the practice of Christian virtue.

To guard ourselves against such tragic failure—to keep us from falling, and failing and forsaking—to quicken us to new life and new hope, to new goals and new efforts, I would turn your thoughts to these words written long ago by one who had a rich experience with Jesus Christ—"I press toward the mark for the prize of the high calling of God in Christ Jesus." If every Christian were to adopt this as his watchword for every day, there would be no falling away from the truth, there would be a richer experience in the fulness of the Spirit that would transform the church and the world.

The Apostle Paul had come to the point where he was determined that there would be no more failures. He had tasted enough of failure. For years he had closed his heart to the revelation of God in Jesus Christ. For years he had fought against the appeals of the Christian Gospel. Then, one day on the Damascus Road, he had a real experience of grace. God, in Jesus Christ, came into his heart and changed his life.

That first experience with Christ gave direction to all his future plans and programs. Paul was determined that he would not lose the glow and glory that he had found in Christ. He determined that that experience would become richer with the years. So Paul says, "I press toward the mark."

ited Presbyterian Church
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There are two things that Paul did as he pressed toward the mark—two things that we who are in the church need to do to make our Christian experience richer and more meaningful, both to ourselves and others:

1. Paul consecrated his whole life to Jesus Christ. There was nothing that he withheld. So complete was his dedication that he said, "For me to live is Christ." "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ and be found in Him." What do we know of this kind of dedication?

Within the church we sing—"Take my life and let it be, consecrated Lord, to thee. Take my silver and my gold, not a mite would I withhold. Take my intellect and use, every power as Thou shalt choose." And again we sing—"Consecrate me now to thy service, Lord—By the power of grace divine. Let my soul look up with a steadfast hope—And my will be lost in thine." Too often our singing is nothing but words. Too often the measure of our consecration to Christ does not get beyond the realm of our own desires.

Here is an advertisement that appeared in the "Christian Century Magazine"—"Presbyterian minister, 35, city pastor at present, is interested in a block of work in a church with multiple pastorate. Climate with low humidity preferred." I can imagine the Apostle Paul writing such an advertisement. I can imagine him writing to the church at Rome and declaring, "I long to preach the Gospel to you at Rome also. But it's too hot. So I cannot come. Wait until the humidity is lower."

Some months ago a certain pulpit committee, seeking a new minister interviewed one of the younger ministers of our denomination. Among the things that they said they wanted or did not want was this, they did not want him to preach on the Cross. Be it said to this young man credit that he looked askance at such limitations and he refused their offer. He remembered the words of Paul who said, "God forbid that I should glory save in the Cross of Jesus Christ my Lord."

The Christian faith cannot be much of an experience until we have consecrated ourselves completely to Jesus Christ and claimed His sanctifying power. When we are received into the church we take certain vows in dedication of ourselves, and we are baptized in the name of Christ—sealed in that baptism. But there are at least four classes of people who

receive baptism. 1. Those who are baptized with the Spirit before the water of baptism touches them. 2. Those who are baptized with the Spirit at the time of water baptism. 3. Those who are baptized with the Spirit after and perhaps long after, the water baptism. 4. Those who are never baptized with the Spirit, and who go forever unchanged. Baptism must be more than an act, it must be a fact, accompanied by the complete consecration of self if the Christian experience is to be rich and meaningful.

In the year 386 A.D., a man named Augustine came into a rich Christian experience. Up to this time he had been, in turn, a believer and a skeptic, and at all times an inordinate sensual sinner. He was at times ashamed that he had no power to resist temptation, and one day as he sat in his garden in Rome reading almost overcome with self-condemnation, he heard the voice of a little child saying, "Take up and read." Beside him was a copy of the Epistles and he opened the book and his eyes fell on Romans 13:13. "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." Augustine took that as a message for himself and from that moment he dedicated his life to Christ and received the power that he needed to overcome temptation.

Dwight L. Moody, once heard a speaker say, "The world has yet to see what God will do with a man who is fully and wholly consecrated to His service." Then and there Moody determined that by God's grace he would be that man. Little wonder that with such consecration he was able to stir two continents with his preaching message.

A conscious and complete consecration to Jesus Christ is still one of the prime requisites of the Christian experience.

II. In the second place Paul came into a richer experience through a sincere concentration of his efforts. One Lord was in his heart, one goal was now before him. "Forgetting the things which are behind, I press toward the mark." Paul knew that he had not attained perfection, and never would. But the goal was before him and he concentrated his efforts to attain that goal.

Concentration is one of the first rules for success in any field of endeavor. Henry Ford succeeded in the automobile industry because of his concentration. Harvey Firestone succeeded in the tire industry because of his concentration. Thomas Edison became an electrical



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nus through his concentration. Ben Hogan leads the field in golfing because of his concentration. Gil Hodges became a champion through concentration. Albert Schweitzer became the outstanding medical missionary of our day through concentration of his efforts. We cannot expect our religion to stand for much without a sincere concentration of effort. This is the goal toward which we need to press. "I press toward the mark."

When Ignatius, the Bishop of Antioch, was being led to martyrdom, he was accosted by a Roman soldier who said leeringly, "Tell me about this Christ of yours." Looking into the soldier's sensual countenance the venerable Bishop answered, "You will know Him when you are worthy of Him."

So also will we. We cannot know Him or share the joy of victory with Him, unless we enter into a richer experience with Christ, through consecration of our lives and a concentration of our efforts. May we say, with Paul, "I press toward the mark." "So run that you may obtain."

"Thanks for a GOOD MAGAZINE monthly. Hope to keep my name on the subscription list of *The Expositor* while I am in the ministry."—Rev. D. L. P., New York.

The Crucial Hour

J. E. DORMAN

*Communion Meditation. Text: Matt. 26:40—
"And he cometh unto the disciples and findeth them asleep, and saith unto Peter What, could ye not watch with me one hour?"*

I WANT to think with you, upon the Cross of Christ as the Crucial Hour. There have been many crucial hours in the history of the world. In ancient history the battle of Thermopylae was a crucial hour, and determined that Persia would not rule Europe. It broke the hold of the Napoleonic Empire over Europe. There have been other more recent crucial hours, and the world will again face them. But the most crucial hour in the history of the world was the Cross of Christ. Crucial means relating to a cross, a kind of a meeting place, and the cross is the meeting place, or the determining point in the history of the world.

The Hour of Jesus, was the moment of the Cross toward which His earthly career was ever moving. Some one, sometime ago, wrote

*Methodist Church
Millville, New Jersey*

upon the "Shadow of the Cross." In that writing was depicted the fact that the cross overshadowed the life of Christ. Even in infancy there was the shadow of the cross. Anna, the prophetess, spoke of the redemption that would come to Israel. Simeon said that a sword would go through the soul of the mother. An imaginary story is told, that one evening while Jesus was working in the carpenter shop, His mother came in to call Him to the evening meal. Jesus, weary with the day's toil, stretched out His arms, and the evening light cast a shadow of a cross in front of Him upon the floor, and the mother recoiled at the sight. As you read the Gospels you soon feel that the shadow of the cross is upon the pathway of Jesus, and you hear Jesus speaking, "Mine hour is not yet come." "The Son of Man must suffer." "For this hour, I came into the world." The Old Testament prophets spoke of it, and the last of the prophets, the forerunner of Jesus, spoke of it, "Behold the Lamb of God which taketh away the sins of the world."

You first meet this expression on the part of Jesus, at the time of the marriage of Cana at Galilee, the time of His first miracle. Refreshments had failed and the host was embarrassed. The mother of Jesus sought Him, to aid them. And Jesus replied, "Mine hour is not yet come." Jesus had already become acquainted with some of His disciples. Those words then did not refer to the beginning of His ministry. They probably meant that it was not yet time to perform miracles. The early performance of such miracles might cause the people to look upon Jesus as a mere miracle-worker or might arouse the envy of Israel's leadership before He would have time to teach the people the meaning of His coming.

The expression is again used in the 7th Chapter of John, verse 30. "Then they sought to take Him, but no man laid hands on Him, because His hour was not yet come." The timing of the cross was relatively exact. Had there not been a sufficient length of time for Jesus to teach the people about Who He was, and What He was; the idea that they would have afterward had of Him would have been feeble. That would have meant that the future would have been without an adequate idea of Jesus, and after the writing of so much about Jesus in the Gospels and elsewhere, we often have an inadequate idea of Jesus. The Cross was not only timed after sufficient teaching on the part of Jesus, but it was timed according to the Passover, so that its sacrificial meaning would be the better un-

derstood. Jesus Himself transformed the Passover Feast into the Lord's Supper, commemorating His broken body and shed blood, as the propitiation for the sins of the world. When the people were in the mood of that Passover sacrifice for the sins of the people they would better see the meaning of the Cross of Christ. The book of Hebrews, dwells upon this fact at length. The Passover, and no other time would have served so well.

We meet this expression again in the 12th of John, 23rd verse, "And Jesus answered them saying, "the hour is come, that the Son of Man be glorified." A little later in the 12th of John, 27th verse, Jesus says, "Now my soul troubled; and what shall I say, Father save Me from this hour, but for this cause came I unto this hour." That shows a state of mingled feelings concerning the Cross. In the 23rd verse there is the thought of the Cross and glory. Is it ever otherwise with life? The severest moments in the life of mankind have often been the times of the greatest glory. If we go back into American history, we do not note the easy days but the times of severe struggle. The hardships of the colonists, the American Revolution, the hardships of the pioneers to the West are among the times of the greatest glory of the American people. It is also true of the severe moments of our own lives. But when times become too easy and life has no other occupation than personal pleasure and enjoyment, that hour marks the decline of human living. It is always the cross and glory, and it is so in the life of Jesus. The greatest glory to God shines through the cross of Jesus to the world. The greatest glory of Jesus radiates from the cross. Through the cross the souls of people are won, and the Kingdom glorified.

But Jesus not only thought of the glory of the Cross, His spirit was troubled. Thus He said, "My soul is troubled; and what shall I say, Father save Me from this hour, but for this cause came I unto this hour." Humanly speaking, He could not help but feel trouble at the prospect of the Cross. It meant a terrible ordeal; everything leading up to it would be an ordeal, the fact of the cross was reprehensible and the pain excruciating. Of course His soul would shrink from it. Humanly speaking, one would shrink from the thought of death, but this would not be true of Jesus because to Him death held no uncertainty concerning the future. He said, "My Father's house are many mansions." But people whom He loved would help to cruci-

n; on the cross He would clothe Himself with the sin of the world. He would shrink from it. But even though He has misgivings concerning the Cross, yet His soul rises, and explains, "For this cause, came I unto this hour."

The Cross was the crucial hour in the life of Christ. It is the moment that will count most for the redemption of the world. Frequently there comes to us a crucial hour. The hour of decision in the salvation of our souls is a crucial hour. Your time of decision to devote your life to some great purpose, is crucial.

"Jesus found the disciples asleep and said to them, Can ye not watch with Me for one hour?" Yet they did not watch with Him. They did not seem to realize that the crucial hour was near. If they had watched with Him, would it have saved Him from sweat and blood? I do not know, but He calls to you now, "watch with Me, give Me your heart, give Me your life, serve with Me." He said, "for this cause, I am come to this hour." This may be your crucial hour; His crucial hour may be tied in with yours.

ILLUSTRATIONS

JOHN H. JOHANSEN

God's Book

Scripture: Hebrews 1:1 - 2—"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets. Hath in these last days spoken unto us by His Son."

A woman missionary in Africa saw an unknown native coming toward her. He was dressed in the customary skins and was leading a goat. He put down his spear and tied up the goat, and then said, "White lady, has God's Book arrived in our country?"

"Are you interested in God's Book?" she asked.

"Yes," replied the native; "my son brought these pieces of paper, and has been teaching me the words. 'God so loved the world that He gave His only begotten Son.' I heard that God's Book had arrived, and I have looked for five days, and I have brought this out to buy God's Book."

Then she showed him a copy of the Bible, and found the place where the words were

at Moravian Church
Winston-Salem, North Carolina

A PARSON PONDERS



Common sense is a contradiction in terms. Nothing is quite so uncommon as common sense. Appeals based on reason fail to reach a large part of the community. Evidence to this fact may be garnered in abundance by listening to the nonsense pouring from screens and loud speakers.

What then? Shall reason be thrown to the wind? Shall the policy of considered silliness become a settled program? In some circles this has already happened. "Come now and let us reason together" has given way to the plea "Come now let us emote together." So-called saints have come to look with suspicion on the appeal to common sense.

Not so shall it ever be with the Presbyterian Ministers' Fund family. For 237 years its sanity and reason has made it conspicuous, but not flamboyant. No human can forever resist the appeal to reason. Light will eventually shine in the darkest corners. Today, tomorrow, or the day after that — sweet reasonableness will have its say.

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printed. "Give me that Book," he entreated,
"and you may keep this goat."

Then he walked up and down, pressing the
Book to his heart, and saying, "God's Book,
God's Book. He has spoken. God has spoken
to us in our own language."

The Land Must Be Taken

*Text: Josh 1:9 — "Have not I commanded
thee? Be strong and of good courage; be
not afraid, neither be thou dismayed: for
Jehovah thy God is with thee whitherso-
ever thou goest."*

After one has escaped from Egypt and
passed through the land of deliverance, he
will come to Jordan. Many have come so far.
A few have crossed Jordan into the "promised
land." Of these, some have settled upon
the bank of the river. They imagine that they
have "arrived."

Joshua had no such idea. Upon crossing
into the land, he set about the conquest. He
took Jericho and finally Ai. Then he drove a
wedge between the North and South with
true military strategy. The failure of others
hindered his work. He made his own mis-
takes. Still forward was his march. He gave
the land finally to Israel.

It is too bad for any to fail to come to
Jordan. It is too bad if one has come into
the land to settle down to enjoy the "blessing"
and awakes to find that the enemies who
are in the land and who should have been
conquered have taken the initiative and have
driven the potential conqueror back across the
river—to defeat and perhaps to disaster.

"Sure I must fight if I would reign:
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word."

Keep Me Burning!

It is an old story but a good one. It seems
that the man of the home had run away, prom-
ising to come back but not fixing the date.
Every day the wife worked and watched for
his return. Came wash day. So as to do her
work but catch the first possible glimpse of
her returning loved one, she put the washtub
in the yard where, standing behind it, she had
a commanding view of the road and the hills
beyond. She bowed over the washboard at
her work, and then lifted her eyes that she
might see the fulfillment of her hope.

This should be the conduct of the church.
The church should be doing her work and
watching. Let us think about His return and
talk about it. Let us not be as the foolish
virgins — backsliders — with the forms and
the exteriors of our faith only. Lord, "Give
me oil in my lamp. Keep me burning."

The Transforming Power of Christian Stewardship

*Texts I Cor. 4:2—"Moreover it is required of
stewards, that a man be found faithful."*

Dr. Jowett has given us an interesting ac-
count of a visit which he made to a Christian
cobbler who lived down near the sea. As he
watched the cobbler hammer away at his work
amidst the unpleasant surroundings, the
thought came to him that this must be a
dreary existence. He said to the cobbler "Don't
you ever get tired of this?" The cobbler
stopped his work for a moment, without say-

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a word, went to the door, and, opening said: "Whenever I do, I open this door." The preacher's eye followed those of the old men to the view which lay before them—out of the great wide sea. Dr. Jowett said, immediately that little room was glorified by the vastness of its relationships, the fields and skies and the rolling sea and to the Creator of them all."

That is like the transforming power of a thing which we call Christian stewardship. Stewardship is the open door which permits us to see beyond our own selfish interests and desires. It transforms the humdrum of our busy activities in the church, making it mean more to us than mere "busy-work," for it makes us aware of our partnership with Christ in "being about our Father's business."

Forgiven and Redeemed!

Text: Psalm 32:1—"Blessed is he whose transgression is forgiven, whose sin is covered."

In Scotland there was a physician who was noted for his skill and piety. After his death, on examination of his accounts, it was often found written in red ink, "Forgiven; too poor to pay." His wife, however, was of a different mind. She said, "These people shall be made to pay." So she took the case to court. The Judge asked her, "Is that your husband's handwriting in red ink?" She replied, "Yes, it is." Then said the judge, "there is not a jail in the land which would allow you to collect where he has forgiven."

There is a long account against each of us. Some of us have admitted our debt and our poverty. We have thrown ourselves upon the mercy of the Lord. So He has written, "Forgiven: too poor to pay." His death binds the future of obligation. But some are too

proud to take the forgiveness. So they live in debt and die in debt because they will not accept the terms by which they may be free.

Seek First

Text: Matt. 6:33—"But seek ye first the kingdom of God, and his righteousness."

A few years ago a young father who was a college graduate held a good job in a large city. He advanced rapidly in this well-known firm and because of his technical knowledge he was able to close many large deals for his company. His superiors insisted that after closing a contract or while working on one this young employee should take his customers to the night clubs, of the city, at the expense of the company. Needless to say, the firm was greatly surprised when the young man resigned his fine job. This father explained that his home and his own self-respect meant more to him than a lot of money. He took a job in a smaller city at a greatly reduced salary, but God has blessed him with a happy Christian family. He laid hold upon the principle which says, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

Hands That Serve

Text: Luke 22:27b—"I am among you as he that serveth."

Four little girls were together looking at



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their hands. One said, "My hands are white and lovely because I wash them in the pure water of a mountain stream." The second said, "My hands are beautiful because I wash them in water into which I have dropped the petals of a rose." The third said, "My hands smell sweet because I dip them daily in perfumed water." The fourth, very much embarrassed, said, "My hands are rough and red." Just then an old woman who was passing by with a heavy bundle on her back suddenly fell. The fourth little girl ran to help her. The old lady disappeared, and in her place came a beautiful princess who said, "Now and forever your hands will be the most beautiful in all the world because they have the beauty of service." God honors hands that serve.

A Perfect Moment

Text: Romans 8:28—"All things work together for good, to them that love God."

"It passed, but its sweetness, beauty and grace remained with us," writes Major Christine E. McMillan, in "The War Cry," June 27, 1953, and gives the following inspirational comment:

Perfect moments are rare and fleeting. So rare, that all life's perfect moments can be remembered separately, and so fleeting that there is scarcely time to savor them fully before they are gone. He is not wise who seeks to hold them, for like the fruit that is plucked at the exact moment of absolute ripeness and beauty, there is only an instant of perfection—after that, change and deterioration.

It was given to us recently to know one of those moments when we returned for a brief visit to a land which once had been home and found ourselves among old friends who remembered, with us, the golden days of youth.

What a time of remembering it was! What laughter as we called to mind the escapades, the adventuring and the sheer joy of those other days. Often the tears came very close to the laughter—tears for no special reason, just perhaps the poignancy of the moment, the luxury of "going back" for a little while.

The circle was not complete, but for that moment it seemed as if it were, for those we had loved and who had fared forth to other realms were vividly present as we lovingly remembered them.

Then there were the relatives, long known and loved, some not seen for years and some not seen ever, as new little cousins were introduced, bearing haunting family resemblances.

In a way, the whole experience was a sort of halfway stop in one's life. In another way, it was like what the end of life must be, when one looks back over the distant landscape and remembers the perils and dangers of the journey, the times when disaster struck and we thought life could never go on, let alone be the same again;

the days of sorrow and anguish, when all that seemed brightest and best was extinguished, as we had thought, forever. Yet here we each were, our feet set in a larger place, made wiser by experience, made tender through suffering, and stronger and surer by the battles we had won.

And as we talked about the past and about our lives today, there came a deep sense of the wonder of God's leading and guiding in individual lives. Through all of life's bewildering maze, His hand had led us. Some of our number had been called to foreign lands, some to labor in what must sometimes have seemed monotonous fields, but we suddenly saw that all of life had been good, that nothing had happened to any one of us that had really harmed us; that all along, His grace had been enough, just as He had promised, and that on all the long pilgrimage, His banner over us had been love.

The moment passed. The event which brought us together came to an end, but at least one of those who had met in that way came away with a surer knowledge of the marvelous ways of God with the human soul, and of the eternal truth of that old saying, "All things work together for good, to them that love God."

The moment passed, but its sweetness, its beauty, its grace, and its lessons remain in the heart, a strength, an encouragement, and a blessing. It is one thing to believe in Him through faith—it is quite another thing to know whom we have believed.

We could only think of the old hymn:
What troubles have we seen,
What conflicts have we passed,
Fightings without and fears within
Since we assembled last!
But out of all, the Lord
Has brought us by His love;
And still He does His help afford,
And hides our life above.

The Upper Room

Sales of "The Upper Room," world's most widely circulated periodical in the religious field, set a new all-time record for the September-October issue, according to Dr. J. Manning Potts, editor, something more than two-hundred thousand copies *above* that for the corresponding issue last year; there has been a sizeable increase over corresponding issues each year.

The Upper Room, which provides a Bible verse, Bible reading, meditation, prayer, and thought for the day is distributed in 60,000 churches as a part of their ministry, while more than 200,000 individuals receive subscriptions directly in homes. The Guide is published in 21-editions, seventeen languages around the world. Circulation figures apply only to English-language editions.

New York Bank Tailors School Savings" Plan for Summer-Session Schools

Due to the overcrowded schools, now the unfortunate reality in most of our schools, others are too busy to handle the old systems of school savings, and the answer has come through the Franklin National Bank, Franklin Square, N. Y. A *Bank Day*, handled completely by the students and the bank, and others have no part in it.

The plan is based on the use of a coupon book in 25c and 50c denominations, with a student teller for each class, and a draw-string bag of bank bag for class-room collections."

A student depositor hands his 25c, 50c or triple thereof to the student teller who keeps the stub and drops both money and coupon into the school bank bag. There is no counting, no tallying. The bank takes the full responsibility for accuracy, even makes up discrepancies as a normal business risk. The student teller takes the bright-colored school bank bag to a central room in the school, where a representative of the bank picks up the bags, leaves empties for the next week's collection. Tellers (students) are rewarded for their work by a diploma from the bank, a gift, and an impressive official tour of the bank's nearest office. This idea might be welcomed in many communities.

Like Television Voice For God

Television was attacked as a one-eyed monster that "so far has only crucified good taste, culture and the sanctity of the American home," according to a news report from Des Moines, Iowa, Sept. 20, 1953, at the Methodist National Layman's Spiritual Life Retreat.

The Rev. Howard W. Ellis of Nashville, Tenn., formerly director of television and radio for the church publication, "The Upper Room," is reported to have urged that "positive steps be taken to use television's potential power for God," saying that "Antennas rising above homes all over America like crosses against the solemn sky," but that "it remains to be seen whether television becomes a creative thing or a destructive, subversive kind of thing." Nearly 100 Methodist lay leaders from throughout the country were represented attending the three-day session.

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BOOKS

THE GOSPEL AND THE GOSPELS," Julian Price
Love. Abingdon-Cokesbury. \$2.75.

If anyone fears that recognition that the four "gospels" are compilations will undermine the historic Christian message, he had better read this book. "God can inspire an editor as well as a composer." There is only one gospel. Whatever the problem of the human soul, the answer is in the gospel. The message is brought to us in four little books obviously compiled from earlier sources, (Luke 1:1-4) each with its particular slant on events, and each with its own theology, but combining in the presentation of the gospel of redemption.

All four stress the passion, death and resurrection. This, our author calls the fourfold gospel. The synoptics stress the compassion of our Lord toward the poor, the outcast, the stranger. Matthew and Luke also stress the manifestation of love and the necessity for faith and prayer on the part of those who will receive the message of good news. Mark, which is the basis of the synoptics, is the shortest of the four, the writing of a realist lucidly narrating facts. John, also a realist, but giving us a "gospel for the learned," calling witnesses to prove his statements and emphasizing belief. Matthew with "Q" as a basis, but retaining a strong Jewish flavor; Luke with the background of a Gentile physician, Mark, the reporter telling the story in mighty sweeps. John, also a realist, compiled late and showing Jesus as the Logos. Certainly Dr. Love has shown us how the careful, critical examination of the narratives bring us closer than ever to the "Glorious gospel of the blessed God."—F. J. Malzard.

YOUTH EXPLORES THE BIBLE. New Revised Edition, by David R. Piper. Wilde. 354 pp. \$2.50.

Church school teachers and parents would do well to place this volume in the hands of youth. They will read it with interest and profit. There has long been a need for such a book for many are handicapped by a disconnected and fragmentary knowledge

of the Scriptures. Here the author has endeavored to present in a connected narrative the whole picture of revelation "so that its total meaning will become increasingly clear to the reader as it unfolds in successive chapters." He is aware of the questions the modern youth asks and he has tried honestly to answer them. "The great characters of the Bible stand out clearly in their relation to the events and movements of their time, and the reader perceives how God works through individuals as well as through the larger movements of history toward the divine goals of his kingdom." If a teacher were to use this volume as a basis for class discussion, a list of Scripture references would have been most helpful. Paul L. Carpenter.

IMMORTAL TIDINGS IN MORTAL HANDS, by Arthur J. Moore. Abingdon-Cokesbury. 128 pp. \$1.75.

Bishop Arthur J. Moore, of the Methodist Church, has written in "Immortal Tidings in Mortal Hands" a passionate challenge to the Christian. The general presentation is the portrayal of the complex modern world, with its problems and distorted concept of abundant life. Bishop Moore portrays the immortal tidings of the Christian church in its presentation of Christ. He calls to the attention of the reader the privilege of each follower to play his part for the advancement of the kingdom.

This volume consists of five chapters, each of which is a sermon. One is able to get a glimpse of the approach of the author as the titles of the chapter sermons are considered. They are, "The Redemptive Mission of the Church," "The Kingdom Without Frontiers," "An Authentic Voice in a Bewildered Century," "Has the Church Lost its Heroism," and "The Rapture of the Forward Look."

"Immortal Tidings in Mortal Hands" is not didactic, but inspirationally hortatory. It stirs the soul of the reader and prompts him to action. The glory of the Christian church is depicted, the fruitage of the author's missionary endeavors are told. It is a helpful book for both minister and layman. — Wallace Copper.

CHRISTIAN WORSHIP, by George Hedley. Macmillan. pp. \$4.50.

This book, by the Chaplain and Professor of Religion at Mills College, is one of the best books treating the general subject of worship, that has appeared any day. Among the subjects dealt with are the framing of the order of worship, the use of hymnal and music, the kind of preaching that accompanys the worship of God, the place of Scriptures in worship, the art of public prayer, the service of the Holy Communion, the conduct of baptism, marriages and funerals, and worship in the army. The reviewer was interested in reading the following statement in the chapter on Preaching: "Preaching is not to be avoided, and it need not be omitted except as its more technical verbiage may require a simpler definition."

There is much in this book that will be at variance with common practice and belief. Dr. Hedley has definite liturgical leanings, he is appreciative of the customs of worship which have come down to us through the centuries, and he is not afraid to say that he favors the use of candles, crosses, and other traditional symbols in the services of worship. The value of the book is enhanced by the inclusion of 8 indices in which much valuable supplementary material is included.—John H. Johansen.

DOUBET'S SELECT NOTES, by Wilbur M. Smith. pp. 439 pp. \$2.75.

The 80th Annual volume (1954) in the series, a commentary on the Int'l. S. S. Lessons for Christian Workers, will be welcomed and used by the many thousands who have learned its value through study and use.

Lesson Outlines for 1954 by quarters—1. John—Love of Divine Love. 2. John—(continued). The Kingdom and Its Prophets. 3. Growth in Christian Living. 4. Wisdom and Worship in O. T. Nature. — Job, Psalms, Proverbs, Ecclesiastes. On each of these outlines a scholarly interpretation of the text is given, each lesson fully outlined; a teacher's library is offered; methods for presenting the lesson to each age group are given; quotations, test questions and subjects for discussion cover the basic lesson. Colored maps, full-page reproductions of drawings, bibliography and comprehensive index, all add to the use-value of this volume, known and used by many thousands of leaders in the Christian Education field.

JUNIOR STORY TALKS, by Marion G. Gosselink. pp. 128 pp. \$2.00.

Junior Story Talks for Juniors, arranged for use from Rally Day to Children's Day, and stressing the Letter Days of the Year, both Religious and Secular; each story dealing with a Biblical, Religious or Ethical theme, and prefaced by an appropriate Scripture Text.

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FIRST EPISTLE GENERAL OF ST. PETER, by M. Plass, Prof. of Christian Doctrine, Concordia College, Milwaukee, Concordia Pub. House. 31 paper bd. .10.

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paraphrase" by Prof. Plass, contains some health and much needed instruction regarding our daily and hourly problems and privileges, spiritually and morally speaking, and heeding the admonitions set forth in beautifully simple words would dissolve most of man's troubles. As pastors and preachers, readers of *The Expositor* should read Dr. Plass' "Interpretive paraphrase" of the First Epistle of Peter. One reading will beget the desire for study at General application to living.

20 OCCASIONAL SERMONS by Pastors of the Evangelical Lutheran Church. Augsburg. 234 pp. \$3.00.

Here are twenty good, solid, informative, scriptural sermons, taken as a whole. They have been preached by eleven pastors, four professors in Lutheran colleges, four field officers of the Lutheran Church and one Secretary of the American Bible Society. They deal with fifteen Church Days, three National Days, and two School Days. Ministers occasionally at a loss for theme dealing with a particular day will find much help in them.—Wm. Tait Paterson.

THE DIVINE PHYSICIAN, by William B. Wan Knox Press, 50c each, \$5.00 a dozen.

This little booklet of devotions for the sick builds around a pattern of Scripture verses, poetry, meditation, and prayer. It is attractively printed on good paper, is neat in format, and should prove very helpful to the Pastor in his ministry to the sick. John H. Johansen.

BEYOND ANXIETY, by James A. Pike. Scribner 149 pp. \$2.75.

The Dean of the Cathedral of St. John the Divine in New York City makes here a strong contribution to the work of pastoral counselling. The subtitle reads: "The Christian Answer to Fear, Guilt, Inhibition, Frustration, Indecision, Loneliness, Despair." This reviewer frankly admits that he was "thrown" by some of the terms used. However, a second reading brought greater clarity, and he found himself indebted for much help and encouragement found this little book. Some readers may feel a shock much in the discussion of sex and alcohol. Nevertheless, the average pastor will find guidance in this little book.—Wm. Tait Paterson.

THE CHURCH WE LOVE, by Wilbur La Roe, Jr. Abingdon-Cokesbury. 79 pp. \$1.25.

Here are fifteen brief chapters of keen observation and rich Christian experience. This is not a book of doctrine. It is rather an eloquent testimony of why a Christian has found out about the Church which makes him love it. The book contains at least dozen reasons for loving the Church with an eloquent love.

Briefly, he has discovered that the Church has given him a right understanding of life. It has opened his eyes to the abundant life. His eyes have been turned toward God. The Church has safeguarded the finest things in our nation. It has a ministry of comfort, a program of missions, and a ministry of music. The Church has built happy homes and blessed people with friendships, and, last but not least, the Saviour, Jesus Christ, has been given to the world.

This book is very readable, clear, concise, and well illustrated from life. While addressed primarily to laymen, pastors will read it with interest and profit.

Here is a good little book to hand to laymen. Thoughtful reading of it will make a good layman a better layman.—W. A. Kuntzleman.

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PELL'S NOTES, Florence West Pell, Robert Harding Company. \$1.00.

This quarterly on the International Sunday School Lessons has been issued more than half a century to aid teachers and students to become more fully acquainted with the facts contained in the weekly lessons, and to emphasize the Christian living content of the Bible text. They form a valuable supplement to the denominational literature, and with the conservative viewpoint well maintained, they will be in conflict with the literature of none of the great Christian denominations.—Charles Haddon Nabers.

Pennsylvania Conference Ministers' Choir

From Hagerstown, Md., comes the report that the "Pennsylvania Conference Minister's Choir" presented a Sacred Concert in Grace U. B. Church, in October of last year, "under the auspices of the Church Choirs; benefit of the New Gown Fund." (This should be a constructive effort in itself, on the part of the ministers who comprise the choir, and might well be undertaken in various conferences.)

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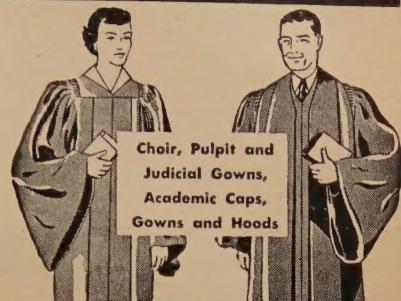
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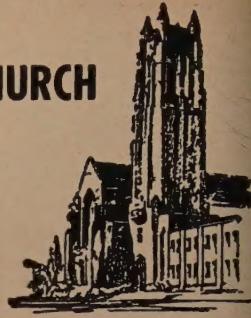


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